Her lovely form ſo wond'rous neat,
Like a poliſh'd marble ſheen;
No ſtatute could be more compleat
Of the fam'd Paphian Queen.

Nor did ſhe boaſt theſe charms alone,
A temper mild ſhe bore;
Eaſy to mould, as is the ſtone
Of Portland's ſhelvy ſhore.

A Nymph more form'd to give delight
Was never prais'd by bard:
But ah! her heart was freeſtone quite,
Or pumice, 'twice ſo hard.

Poor Strephon try'd, with all his might,
The lovely maid to wooe;
But found her as the marble bright,
And cold as marble too.

The chizzel of his wit he try'd,
And whet it wond'rous well:
The mallet of his art he ply'd,
His well-wrought tale to tell.

But ſtill the fair one would not hear,
Nor ceaſe his ſighs to mock;
Too weak through life's rough courſe to ſteer,
He's ſplit upon a rock.

Cupid, long time, in vain had try'd
At him a dart to ſling,
At length he lay'd his bow aſide,
And ſtruck him with a ſling.

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Friendship is Love; benevolent, sincere;
'Tis such as Graces do to Graces bear.

Unmix'd with wanton thoughts and loose desires,
The purer flame to nobler heights aspires: ——
This gift divine the Power Supreme bestows,
To aid our joys, and dissipate our Woes. ——

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PREFACE,

AND

ILLUSTRATION of the FRONTISPIECE.

'TIS a trite obſervation, that there is a ſort of fatality inherent to all things. We mark with pleaſure the prettineſs of Infantile rudiments, the ſprightlineſs of Youth-age, the bloom of Adoleſcency, and the perfection of Maturity, in moſt of the things that make their appearance in this world. But, alas! when the ſcene is beginning to ſhift, how are we affected by the aſpect of decay, old-age, and decrepitude!

IT is ſo with moſt works of genius and literature: They have bloomed and been admired in their age, and many have beheld them in the light of true ſtandards for wit and criticiſm: But Taſte, either turned into other channels, or taught more refined modes of thinking and writing, has, at length, either removed or obliterated them from the eyes of mankind.

So alſo it is with all periodical Works, ſuch as Magazines, and whatever go under the denomination of Monthly Repoſitories of learned Entertainment or Criticiſm. They have their day; they wanton it, like the Ephemeron Fly, in the ſunſhine of favour: But the novelty of mighty Promiſes, which is, perhaps, their only merit, ſoon diſguſts the appetite, either from its inanity or inſipidity; and ſo, dwindling away into nothing, they are at laſt buried in obſcurity.

SINCE the introduction of *our* UNIVERSAL MAGAZINE *of* KNOWLEDGE *and* PLEASURE, how many Magazines have we ſeen dignified by the pompous titles of *Grand Magazine*, *Grand*

Magazine of Magazines, and *Imperial Magazine*, all, like graceleſs Cobwebs, ſwept away by the mercileſs brooms of the public judgment paſſed upon them! Even ſome other *Magazines*, to which our *Title*, by a ſlight deviation, has been prefixed, and with no other view than to bring them into requeſt by ſuch an illiberal mean artifice, have undergone the ſame fate.

FOR our part, we pretend to no other merit than the Indulgence of the Public, which we have uſed our beſt endeavours to acquire; and it will be our fault if we do not retain it, by the ſame conſiſtent vigour and ſpirit we have hitherto maintained.

OUR Correſpondents have been pretty numerous through the courſe of the laſt year; and, as ſome of them have been very ingenious, and obliged us with many curious Tracts and Obſervations, we return them thanks for the ſame, and hope for a continuance of the like favours.

WE have choſen for the FRONTISPIECE to the *Fortieth Volume, of our Magazine*, beginning the Year 1767, an emblematical Device, expreſſive of FRIENDSHIP rendering homage to the GRACES.

THIS may be applicable, by way of admonition, to our Times of ſelf-intereſt, venality, and corruption, which now, torrent-like, ſeem to bear down upon the hearts of moſt ranks of People. Were it not for this ſelfiſh temper, and a want of public ſpirit, public love, and public friendſhip, we ſhould not have heard of ſo many complaints from the Diſtreſſed.

FRIENDSHIP offers flowers with one hand, to ſhew that her ways are ſtrewed over with delights, and that no difficulties can deter her from proſecuting the firm purpoſe of her noble ſoul. With the other hand ſhe holds a flaming heart, a ſymbol of the ardour that Friendſhip ſhould always be animated with; and a Pot of Incenſe burns at the foot of the Altar, to ſhew Friendſhip's ſweet odour. The offering is made to the GRACES, to denote the Simplicity, Innocence, Sincerity, and Good Graces, that ought to adorn, be characteriſtic of, and ſet a juſt value in all reſpects, on the offices of true Friendſhip.

THE